The true and everlasting

RULE

From GOD discovered, Isa. 7. 65. 46

AND

That which proveth all things, published from the spirit of truth, to the which Rule the Scriptures also beareth testimony; that all the simple and honest-hearted may see what Rule they are to walk by to come to perfect peace and rest with God for evermore. With an addition (to the former) wherein is also shewed, what that is in man which is not to be his Guid nor Rule.

Also, a Testimony of the true Prophet who was to come and is come, and there was not another; his work witnessed, and truth declared from a feeling sence and experience according to Scripture. Wherein is also shewed, that the Prophets of God, and Ministers of Christ did preach the light; and so those who preach the Light now, do therein preach the same doctrine as the Prophets, Christ and his Apostles did.

With an Invitation from the Spirit of Christ.

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The Lord thy God will raise up unto thee a Prophet from the midst of thee of thy Brethren like unto me unto him shall ye hearken, Deut. 18. 15.

By a servant of the Lord, & a sufferer for his truth in the house of correction at *Winchester* in *Hampshire*, called. *Humphrey Smith.*

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The true and everlasting RULE *received from God, discovered, &c. that all the simple and honest-hearted may see what Rule they are to walk by, to come to perfect peace and rest with God for evermore.*

THE Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, & man became a living soul. So man was formed of that which was earthly, and into that which was earthly, that which was living was breathed, and that which is living comes from God, which is to keep and lead men unto God; but man going from that which is living, into that which is earthly, is thereby led from God, and being led from that which is living, he is also pleading for another thing then that which is the life to be his Rule and Guide, and so comes not to be guided by that which is manifest of God in him, *Gen.* 2 7. *Rom.* 1.19. Now the letter without is not living, but the breath of life within is, the which living breath man not knowing, goeth forth from it to be guided by the letter which killeth, 2 *Cor.* 3. 6.

But the holy men of God, who walked with God, and were obedient to his will, and spake forth and writ scriptures from that which was holy in them, and were perfect in their generation, they were such who came to be guided by that which was living in them; and from that men in the dayes of old called upon the Name of the Lord, *Gen.* 6. 28. and they had not a scripture without them to guide them thereunto. And *Enoch* walked with God, and so he walked with that which is living, and not with that which is earthly, neither had he a Scripture (without him) to be his Rule, and so he walking with him who is the life, came to be translated that he should not see death, *Gen.* 5. 24 *Heb.* 11. 5.

And *Noah* who was perfect in his generation, found grace in the sight of the Lord [consider this] he found that by which man comes to be saved; for by grace man is saved, which grace to all men hath appeared; and so *Noah* found that which bring-

eth ſalvation, which is the Grace of God in the heart, & thereby hee came to do Gods will, and not by any thing that was earthly, nor from a ſcripture without, *Gen.* 6 8, *Eph.* 2. 5. & 8. *Col.* 2. 12, 16. And *Noah* who found that by which man is ſaved, him God bleſſed, and his Seed, and ſaid, the fear of you, and the dread of you ſhal beupon every beaſt of the field; and they were to multiply, and bring forth abundantly from the living that was within the earth; for by that comes the increaſe of God, and with them God eſtabliſhed his Covenant, & ſo Gods Covenant came to be eſtabliſhed with him who found that in the heart by which man is ſaved, *Gen.* 9. 1, 2. & 7, 8, 9.

And the Lord who is the one ſpirit, was *Abrahams* Leader from his Kindred and Fathers houſe, and ſo *Abraham* heard that which was living, & obeyed that which was ſpiritual, who had not a ſcripture to be his Rule; and unto him the Lord appeared, and bleſſed, and in the time of grievous Famines he and his Seed was fed, *Gen.* 12. 1, 2. and 7, 1, 9, 10. and he that is led by the ſpirit, comes thereby to receive feedings when the Famine comes upon them who are led by another thing; and *Abraham* who followed the Lord, was called the Friend of God, and he (through believing) became the Father of many Nations, and he ſaw the day of Chriſt the light, and obeyed the Word which liveth and abideth for ever, 1 *Pet.* 1. 23. and being led by that which is living from his Fathers Houſe, and out of his Countrey, ſo by that which is living was he preſerved, and him God loved, and to him afterward the Word of the Lord did come, ſaying, *Fear not Abraham. I am thy ſhield, and thy exceeding great reward.* And *Abraham* anſwered the Lord, and the ſeed which God bleſſed came forth of his Loins, who was led by the ſpirit, *Gen.* 15. 1. *Heb.* 11. 8, 9.

And on the contrary, *Nimrod* who began to be a mighty one in the earth, he went hunting before the Lord who is the one ſpirit; and now there is that firſt which is earthly, and much earthly wiſdom whereby man goeth hunting before the ſpirit comes, the which ſhould not be, but man ſhould ſtand ſtil (and not hunt) and ſee the ſalvation of God, and ſo receive the ſpirit to lead (or go before) him, and not to run or hunt before

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the ſpirit, but let it lead man, as it is written, *As many as are led by the ſpirit of God, are the Sons of God*, Rom. 8. 14. but *Nimrod* hunted before God, who is a ſpirit, & he was one of the ſeed of *Ham*, who was the Father of *Canaan*, whom *Noah* curſed. And the beginning of this mighty hunters Kingdom was *Babel*, where the Lord (whom he hunted before) followed after, and confounded the language of all the that belonged to this mighty Hunter, who was a mighty one in the earth; and out of this land of *Babel* went forth them that built many cities, & afterwards there was a people whoſe gods were according to the number of their cities; and ſo ſee what followeth when man is not led by the ſpirit of God, (as *Noah* was, and ſo preſerved) but hunts mightily before him, being mighty in that which is earthly; firſt he is mighty in the earth, then a mighty Hunter, then builds a mighty Tower, whereby he that is earthly would climb up to heaven (this a fignre) & then God confounded the Language; and afterwards thoſe that were in the many Languages profeſſed God (who confounded the Language) before whom their father *Nimrod* hunted; and they being found in that which God confounded, though they profeſſed God, yet in works denied him, & crucified his Son the Lord of glory, & writ over his head of the many Languages, *Latin*, *Greek*, & *Hebrew*; & this was written above him that was the light; and ſo them now who are of this ſtock of *Babel*, are yet exalted above the light, and count the light, a weak and low contemptible thing, not able to ſave it ſelf, much leſs to ſave them that beleeve in it, and ſo therein manifeſt themſelves to be of their fathers, who crucified him that ſaid, *I am the light*, and ſaid unto him, *If thou be the Son of God, ſave thy ſelf*, and ſo deſpiſed him who came to ſave them And this is ſome of the effect of mans hunting mightily in the earth as *Nimrod* did before they come to receive the ſpirit, *Gen.* 9. 18. and 25. *Gen.* 10. 8, 9, 10, 11. *Gen.* 11. 1, 2, 3, 4, 5, 6, 7, 8. *John* 15. 19, 2.

But *Jacob* followed, obeyed, and believed the Lord who is a ſpirit and the preſence of God was with him, and the bleſſing of the Moſt High was upon him, and the Lord promiſed to be with him (who was as a Worm) in ſix troubles, and in ſeven;

and when he passed through the fire and the water, and God gave him a new Name, and afterwards promised to give his seed a Name better then of Sons and of Daughters; and *Jacob* was a plain man, and dwelt in Tents, and him God loved, and he prevailed with God, *Isa.* 41. 14. *Isa.* 43. 1, 2, 3, 4, 5. *Gen.* 22. 28. *Isa.* 56. 5.

And so *Nimrod* (with his followers) who was mighty in the earth, came to be confounded, and *Jacob* who was (little in the earth) as a worm, and dwelt in Tents, he and his Seed came to be blessed.

And *Moses* the servant of the Lord, whom God Almighty honored in his everlasting love, & made him a deliverer unto, and a Judge and Ruler over the people, *Acts* 7. 35. he being in *Ægypt*, the Land of darkness & bondage, and all the seed and Israel of God in cruel oppression, and I do not read that he had any direction from man or scripture, or any thing else without him, to guide him at first to refuse to be called the Son of *Pharaohs* daughter, and the glory of *Ægypt*, and to chuse to suffer affliction with the people of God; neither do I read that he saw the Angel or glory of the Lord, until after he was, and had been obedient unto that which God had given into him, (*for that which may be known of God is manifest within*, *Rom.* 1. 19.) for it is said in the scriptures of truth, that it was by faith, *Heb.* 11. 24. that he refused the evil, and chused the good; and faith is that which is in the heart, *Acts* 15. 9. as it is written, *If thou believe in thy heart*, *Rom.* 10. 9, *Acts* 18. 37. and of that faith in the heart God hath given to every man a proportion, *Rom.* 12. 6. and as that (which is but little) in man is loved and obeyed, so man comes to know more of God, and hear his word of Faith which is in the heart, *Rom.* 10. 8. and it came into *Moses* heart to visit the Brethren, and by hearing & obedience of Faith (then not Scripture) man receiveth the spirit, *Gal.* 3. 2. which is an undeniable truth, which I might prove by a Cloud of Witnesses from the scriptures which were given forth from the inspiration of God by his holy servants; and so there being something of God in man, wherby man may (as *Moses* did) first refuse the evil, and then chuse a suffering state, & so learn

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to do well, the ſin then comes to be done away, *Iſa.* 1. 16. 17. 18. and afterwards more of Gods endleſs love and powerful preſence is made manifeſt, and ſo being faithful in the little received from God in the heart, man comes to rule over much, as *Moſes* did, who firſt learned the obedience of faith in the heart, though in *Ægypt*, and in the time of great perſecution, where he was alſo deſpiſed of his Brethren, yet he obeyed the Word of faith in the heart, and ſo afterwards to him God appeared, and the Word of the Lord came unto him, and he talked with God afterwards face to face, as a man talketh with his friend; and the many wonders and mighty power of God wrought in, and by him, are recorded at large in the holy Scriptures for a teſtimony thereof to laſt throughout all generations. And by this faith alſo afterwards the Members of Chriſt did walk, 2 *Cor.* 5. 7.

And *Joſhua* who ſucceeded *Moſes*, was full of the ſpirit of wiſdom, (conſider that) he was firſt full of the ſpirit, and ſo thereby he came to be a Leader & Ruler over others, and the dread of the Lord fell, and his judgements came upon them who roſe up, or ſtood againſt him, and thoſe whom he by the power of the ſpirit in him came to rule over; and great, many, and mighty were the victories that God gave unto this man, who was bold and couragious by reaſon of the fulneſſe of the ſpirit that was in him; and the people hearkened unto him as they did unto *Moſes*, and he left nothing undone of all that the Lord commanded *Moſes*, *Deut.* 34. 9. *Joſh* 11. 15.

But the Lords people in theſe days who are led by the ſpirit of God in them, are accounted both by Prieſts, Rulers & people to be drunk or mad, as it was before when the Son of God (who is the light) was revealed in *Paul*, *Gal.* 1. 15, 16. he was accounted by the ruler of the people to be mad, *Act.* 26, 24. and when the diſciples of Chriſt had waited, and afterwards received the ſpirit of truth within, from which they ſpake as with new tongues, as the ſpirit gave them utterance; at them then many were amazed, others mocked, ſuppoſing thē to be drunk, *Acts* 2. 12, 13, 14, 15. and when *Hannah* prayed in heart, being grieved in ſpirit, was eſteemed to be drunk, even by *Ely* the prieſt, yet ſhe by her prayers in her heart, obtained her deſire

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of the Lord, who gave her a Son that knew the Lord, and miniſtred before him, being yet a child, but the Sons of *Ely* the prieſt (who was in the outward ſacrifices) were ſons of *Belial*, and knew not God, (like the ſons of the Prieſt of *England*,) 1 *Sam.* 1. 14. & 2. 12.

And *David*, a man after Gods own heart, was as a deaf man and heard not, & as a dumb man that openeth not his mouth being dumb with ſilence, & held his peace even from good, until his heart was hot within him, and the fire burned, then he ſpake with his tongue, *Pſ.* 38. 13, 14. *Pſ.* 39. 1, 2, 3. & 9 & afterwards he ſaid, *Thy word have I hid in my heart.* (which word is as a fire) *That I might not ſin againſt thee*; and ſo that which keepeth from ſin is hid in the heart, and that *word David* ſaid *was a lamp to his feet and a light unto his pathes*; Which word he kept, and loved the *Law* of the Lord which is written in the heart and ſo was made wiſer then his Enemies, and had more underſtanding then the ancient, and all his Teachers, *Pſ.* 19. 9 11. v 43. v. 5. v 67. v. 81. v. 97, 98, 99, 100, 101, 102, 103, 104, 105.

And all the Prophets of the Lord were led, guided, & directed by the Spirit of Chriſt which was in them both in their actions, which ſometimes were as fooliſhneſs and madneſs in the eyes of the profeſſing *Jewes*, & alſo in their words, which ſometimes were as thunder againſt the ungodly, though they were the Rulers of the people; and their words were ſo terrible againſt them that profeſſed godlineſs, and lived in unrighteouſneſs, that *Amaziah* the High Prieſt ſaid of one of the Prophets, (who ſpeak in the dread of the Lord) *That the whole land was not able to bear his words, Amos* 7. 10.

And *Amaziah* the Prieſt of *Bethel*, being not able to bear the Word of the Lord, therefore he falſly accuſed *Amos* of conſpiring againſt the King, *Amos* 7. & from the ſpirit in them did the Prophets with boldneſs declare againſt the wickednes of the Rulers of the people, ſaying to the poluted City, *Thy Princes are rebellious, and companions of thieves. they love gifts and rewards, and judge not the fatherleſſe nor the cauſe of the widow; and ſuch as theſe are the adverſaries and enemies of the Lord, upon whom he will be avenged, and all them that trouble his ſervants. Iſa.* 1. 23, 24.

24. 2 *Theſſ.* 1. 6. and it is juſt and right for the Friends of Chriſt to declare againſt the enemies of the Lord, and thoſe that decree unrighteous Decrees, and write grievouſneſs which they have preſcribed, and turn aſide the needy from judgement, and take away the the right of the people, that they may rob the fatherles, againſt theſe is the hand of the Lord ſtretched out, and they are to bow down under the priſoners, and fall under the ſlain, *Iſa.* 10. 1 2, 3. 4 and ſaith the Prophet, *Wo to the filthy and polluted City, her Princes are roaring Lions her Judges are evening wolves, her Prophets are light and treacherous her prieſts have polluted the Sanctuary, Zeph.* 3 1, 2 3 4. and many more ſuch expreſſions they uſed, which was not rayling, but ſound words in the fear and dread of the Lord; Read *Amos* the firſt and ſecond Chapters.

And from the ſpirit of truth in them did they alſo declare even againſt ſuch as were the teachers & leaders of the people, and were made Miniſters by a law of God, which law was then in force, & thoſe Miniſters departing out of the way, and corrupting the Covenant (like the Prieſts of *England*) therefore the Lord made them (as he will theſe who deny the way the light) baſe and contemptible in the eyes of all the people, becauſe they alſo have been partial in the Law, *Mal* 2 8 9. and againſt ſuch did (& do) the ſervants of the Lord declare, they being ſuch ſhepherds that cannot underſtand, but are blind, ignorant, dumb, greedy dogs (theſe are the worſt of dogs) *Iſa.* 56. 10, 11. and by ſuch is the horrible thing committed, *Jer.* 5. 30, 31. *and the Paſtors are become bruitiſh, Jer.* 10. 21 *therefore hearken not unto them, Jer.* 27 13, 15, 16. alſo read *Jer.* 23. *and Ezek.* 34. *for as troops of robbers wait for a man, ſo the company of Prieſts murther in the way by conſent, Hoſ.* 6. 9. and one of the chief of that number is *John Hodder* Prieſt of the Pariſh called *Hatchurch* in the county of *Dorſet*, for he ſaid, if the Protector would raiſe an Army to cut off all the Quakers, he would be the firſt MAN in it; and there was a people, the heads thereof judged for reward, & the prieſts teached for hire, and the prophets divined for money (is it not ſo in *England*?) *Mich.* 3. 11. and ſaith the prophet, *O ye Prieſts, this commandment is for you, I will ſend a curſe upon you, and corrupt your ſeed, and ſpread dung upon your faces, even the dung of your ſolemn Feaſts* [hearken

ye Priests of England] *Mal.* 2. 1, 2, 3. And this was and is sound doctrine, which the itching eares of the false teachers of your daies cannot endure to heare, being found themselves such cursed children that cannot cease from sin, that were to come in the latter daies; 2. *Pet.* 2, 14. And those words and many more to the same effect, were they guided by the spirit of Christ (the light) in them to speake; and from that spirit they declared against the Rulers, Priests and people, who had the law or letter, and *Moses* writings without them, yet were enemies to the Spirit of truth within. But the prophets searched diligently to see what, and what manner of time the spirit of Christ which was in them did signifie, 1. *Pet.* 1, 11. So that the spirit of Christ was in the Prophets which testified unto them, and was their rule and guide.

And when Christ came who is the end of the prophets, and the Law, he also declared against the same generation, as the Prophets did, (and were do) and he said, *They were of their father the Devil, who did his works*; notwithstanding they had the Scriptures and the Oracles of God, and were of the place of the holy worship, and were zealous and strict therein, even against them did Christ proclaim many Woes, *Matth.* 23. For the word of God had no place in them, neither could they heare it, *Joh.* 8. 37. 43. but in Christ the light did all the fulnesse of God dwell, *Col.* 1, 19. and 2. 9. and so he that had the fulnesse of God within him, was counted a deceiver, a blasphemer, denyed and crucified by them that had the Oracles of God without them, and read the Prophets every sabbath-day, (yet knew not their voices, *Acts.* 13. 27.) which prophesied of him whom they knew not when he was come (who is the light.) And now we do bare Witnesse that the light is come, as did *Isaiah* 60. 1, 2, 3. though darknesse covereth the earth, and grosse darknesse the people; yet in him that is the light, doth the fulnesse of God abide, *and no man cometh to the Father*, (or fulnesse of God) *but by the Son, who is light*. And now those that have the Scriptures, (and call that their rule) in the which they read of Christ the light, yet the light they deny, and so deny him of whom the Scripture speakes, and

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him unto whom all power in heaven and earth is committed; and so long as they deny him who is the light, unto whom all power is committed, they cannot *receive power from him to become the Sons of God*, but they who do receive and believe in him who is the light, *to them he gives power to become the Sons of God*, *Ioh.* 1. 12.

And now the zealous professing *Iewes Scribes* and *Pharisees*, have the Scriptures, but they deny him that is the light, and so they are blind; and all those must needs be blind who hate the light, and deny it; and so the *Iewes* had the Oracles of God without them, and the Law without them, and Christ the Son of God without them, and among them, preaching to them, and yet they were deaf and blind, and of the Devil, for they did his works.

And moreover the disciples of Christ might read the scriptures without them, and they had him in whom was the fulnes of God, among them, with them, or without them, and yet in many things they understood not, *Ioh.* 12. 16. but were often asking questions, as in *Matth.* 23. 1c, 36. *Mat.* 16. 22. *Matth.* 17. 1c. 13. 19. *Matth.* 18. 1. 21. *Matth.* 19. 1c, *Matth.* 24. 3. *Iohn* 13. 7. and sometime they knew not what spirit they were of, *Luke* 9. 55. and though he had been a long time with them, yet it was hard for them to know him, *Ioh.* 14. 5, 6, 7, 8, 9. and though he had been so long time with them, [consider] (he was with them) (for *with*, may be one thing, and in, an other (untill he had finished the work (without them) which the Father gave him to do, *Ioh.* 17. 4. [Consider] (the outward work of Christ without, or among the Disciples, may be finished) and he was at the passover with them, and at the supper with them, and gave his life for them, and they saw his body broken, and his blood shed without them, and yet notwithstanding all this, afterwards he that is, the light) upbraided them of unbelief and hardnesse of heart, *Mark* 16. 14. Who for a long time had the fulnesse of God amongst, and with them, who being with them, said, *He that is with you, shall be in you*, *Iohn* 14. 17. and so they were to wait to receive him within, and that *within* was to abide forever, but that *without* departed away; but that *within* was and is to lead into all truth, and be with

his to the end of the world; for that which is in man, is alwaies with him; but that which is *with* man, and not *in* him, may not be alwaies with him. And now the light is in man, and so he that is with his to the end of the world, is the light of the World, Who is the Resurrection and the life; *who was dead, and is alive, and I say he liveth for evermore*; Who hath finished his worke in the outward things, to wit, Circumcision, Baptisme, the supper, and death on the Crosse without the gate, and is now revealed within, and worketh all our works in us, and ever liveth to make intercession for us, *Isa.* 26, 12. *Heb.* 7. 25. in whose hearts he is now crying *Abba* Father, and he that hath the Son, hath also the Father: To whom be eternall dominion, glory, honour, and humble obedience for evermore.

And so Christ Jesus being also guided by that of God, or rather the Fulnesse of God in him, whereby he finished his Work, and departed away from among them, and bid them wait for that which should abide with them for ever, & said, *These things have I spoken unto you, being yet present with you, but the comforter whom the Father will send in my Name, he shall teach you all things*, *John* 14. 16. 25. 26. and that which teacheth all things was to be revealed within, & untill that was come and revealed in them, they did not know all things; so that that which teacheth all things, and sheweth plainly of the Father, and abideth for ever, is to be received within; and they in obedience to his command did wait, and their waiting was not in vaine; for when the time was fully come, they did receive the promise of the Father which they had waited for, and so were filled with the Holy Ghost, *Acts* 2. 1, 2, 3, 4. as *Joshua* was full of the spirit; and in Christ was the fulnesse of God; and *Stephen* was a man full of the holy Ghost; and the desires of such was, *That others might be filled with all the fulnesse of God*, *Eph.* 3. 19. (it's not filled with the scriptures) and so they being filled with that which was holy, were by that led into the way of holinesse, and with that which was holy in them, were they to build up one an other, *Jude* 20. and then they spake the word of God with boldnesse; and after the Son of God was revealed in *Paul*, three years after he went up to Jerusalem to see *Peter*, *Gal.* 1. 16, 17, 18.

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and fourteen years after he went up again to Jeruſalem by revelation, *Gal.* 2. 1, 2. and ſo he did not ſay he went by the ſcriptures, or any comand without him, but by revelation, and a Revelation is within; and that all the Miniſters and Diſciples of Chriſt did come to be led and guided by his Spirit that was in them, might eaſily be proved by many undeniable truths of plain Scripture, whereby it might more largely appeare that they were all led, guided and directed by the one ſpirit in them, though the gifts, leadings, and operations of that one ſpirit in them was various, as might be read, 1 *Cor.* 12.

And now moſt people will grant this before written to be true, That all the people of God formerly were led by the ſpirit that was in them; but that men ſhould now in theſe days be led by the ſpirit of Chriſt in them, is by many denied, the which thing chiefly is that which I would a little ſearch into, or rather open to thee from that which hath ſearched me, *Pſal.* 139. 23. and that according to the ſcriptures of truth, if that will be by thee regarded, that ſo it might appear unto all that are not wilfully rebellious againſt the light of Chriſt in their own conſciences, and alſo deniers of plain ſcriptures, by the which I am ready to prove, That the people of the Lord and Miniſtes of Chriſt were not onely led by the ſpirit of God themſelves, but alſo in their words and Writings did direct others thereunto, ſaying, *Walke in the ſpirit; be ye filled with the ſpirit; and worſhip God in the ſpirit; Gal.* 5. 16. *Eph.* 5. 18. *Phil.* 3. 3. *Joh.* 4. 24.

But ſay the people, *Though they did walke and direct others to walke by the ſpirit, yet are not we now to walke by the Scriptures? and is not the ſcriptures now to be our Rule and are we not to be led by that?* To which I anſwer, That God changeth not; and where doth the Scriptures ſay, That the Scripture is to be a Rule to walke, or to be led by? and the Miniſters of Chriſt did not ſay, *As every man hath received the ſcriptures, ſo walke*; But *as every man hath received Chriſt* (and he is the light) *ſo walk* Col. 2. 6. Conſider, there is firſt ſomething to be received, and then there is to be a walking in the power and ſtrength of that received for a babe.

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is not able to walk by all the words that may be ſpoken unto him, untill he receive power and ſtrength within him; *and the new borne babes are to receive the ſincere milke of the word*, (and the word is in the heart) & then to grow up by that received 1. *Pet.* 2.2, and every man is to walke as he hath received of Chriſt the light, which comes from the word, which lighteth every man, *John* 1. 9. but every man doth not receive that into the good underſtanding which he is lighted with, but rather ſtrives againſt, and hates it; for every one that doth evill hateth (not the Scriptures, but) the light *Joh.* 3. 20. and ſo they hate that in which the power ſtandeth; but as many as receives him who is the light, to them, (and to none but them) he that is the light gives power; and he hath gifts for the rebellious, but they hating the light, and his own whom he lighteth, receive not him which is the light, and to them he committeth no more, and ſo they have not power, (yet they may have the Scriptures.) And ſo man walks by the ſtrength that is in him, which ſtrength comes from the Word by which all things were made; and man receiving the ingrafted word, (which is not the Scriptures) it is able to ſave the ſoul; for Chriſt the light, whoſe name is called the Word of God, *Rev.* 19. 13. is able to ſave to the utmoſt all them that come to God through the light of the World, Chriſt Jeſus; and in him neither circumciſion nor uncircumciſion availeth any thing, but a new creature; and *as many as walke according to this Rule*, (I do not ſay my writings) *peace be unto them*, *Gal.* 6. 15, 16. and ſo here was the Rule, which whoſo walketh by, the peace belongeth to; but many cals the Scriptures their rule, and have not peace; but they to whom the ſpirit is a Rule, from it to them peace comes; and man being led by the ſpirit in him, hath that to be his rule from whence the ſcripture was given forth: And now that which man is directed, guided, and led by, and by which he tries, meaſures, or ſearches things, that ſomtimes he cales Rule; and now it is not ſaid the Scriptures ſearcheth all things, but the ſcriptures is to be ſearched into, *Joh.* 5. 39. and it is ſaid, *The ſpirit ſearcheth all things, yea the deep things of God*, 2 *Cor.* 2. 10. *Prov.* 20. 27 & that ſpirit which ſearcheth all things comes from him *who hath meaſured the waters*

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in the hallow of his hand, and meted out Heaven with a ſpan, and comprehended the duſt of the Earth in a meaſure, and weighed the mountains in ſcales, and the hils in a Ballance, Iſa. 40. 12. *and draws a line through the midſt of his people, and layeth judgement to the line, and righteouſneſs to the plummet, and ſweepeth away the refuge of lies Iſa.* 28. 17. *and telleth the number of the Stars, and calleth them all by their Names, Pſal.* 147. 4.

And they to whom the ſpirit is a rule, and are led by it, they are the Sons of God, *Rom.* 8. 14 and it is not ſaid, as many as are led by the ſcriptures are the ſons of God, *and man is to walk by the ſame rule of that he hath attained Phil.* 3. 16. & mark them that walk ſo, and it is ſaid, *if ye are led of the ſpirit, ye are not under the Law, Gal.* 5. 18. but many have the ſcriptures and yet are under the Law, but the ſpirit which is the word, *Eph.* 6. 17. cometh (and hath power) to redeem from under the law, which the ſcriptures doth not; *For through the ſpirit* (not ſcripture) *the deeds of the fleſh comes to be mortified, Rom.* 8. 13. And while *Paul* profited much in that religion which he learned from the ſcriptures, he was an enemy unto Chriſt the light; but when Chriſt was revealed in him, and he obedient to the heavenly viſion, then was he led by the ſpirit in him to do Gods will, and he did not ſay, that the myſtery of Chriſt wch in other ages was not made known, was then manifeſt to him by the ſcriptures; but he ſaid that it was by revelation made known unto him, and revealed to the holy Apoſtles and Prophets by the ſpirit, *Eph* 3, 3, 4, 5. and he did not ſay, without ſcriptures it was impoſſible to pleaſe God, but it is ſaid, *Without Faith is is impoſſible to pleaſe God, Heb* 11. 6 and faith is in the heart, and purifies the heart; and ſo without that in the heart (which purifies it) men cannot pleaſe God, and ſo man cannot pleaſe God without being guided by that (in the heart) which reſpects no mans perſon, *James* 2 and ſo every one is to walk according to that which he himſelf in particular hath attained unto, and to minde the ſame thing according to the meaſure of the rule which God hath diſtributed, 2 *Cor.* 10. 13 and that rule which God hath diſtributed, is the Rule, and no man ought to go beyond it, or boaſt of things without, or beyond that meaſure, or of other mens labors, or things made ready to their hands, but to give all glory to the Lord,

Lord, 2 *Cor* 10, 15, 16, 17. And this was the rule received from God, which his Miniſters walked by, and exhorted others unto; and ſo I doe not bid people walke by my writings, but by their meaſures in them, received from God, and that is living as God is, and of his owne nature, and enables man to doe his will, and ſo fulfills that which is written without, and that which was given forth from the meaſure of God within:

What then? do I hereby in the leaſt make void, contemn, ſlight, vilifie or deny the Scriptures? God forbid; nay, I had rather my pen might fal out of my hand or my arme, from my ſhoulder, or my tongue cleave to the roof of my mouth for ever, then I ſhould goe about to make void the ſcriptures of Truth, (and is a true declaration, Luke 1. 1.) which was given forth from that which is my life, which is hid not in the ſcriptures but with Chriſt in God, *Col.* 3. 3. and the Word was God, and that which was God, is God *John* 1. 1. but if I ſhould ſay the Scripture is God, I ſhould be a blaſphemer like unto others: Do I herein deny the Scriptures? Nay, rather I eſtabliſh the ſcriptures in its place, and make uſe of it as a Cloud of Witneſſes by me, in directing all people unto that which the ſcriptures teſtifie of, and was given forth from *John*, 5. 39. that by it in them they might be enabled to doe Gods Will, and witneſſe the ſcriptures fulfilled, as it is written, *I will walke in them, and dwell in them.* 2 *Cor.* 6. 16. and he is the God of them in whom he dwels, and they are his people in whom he walks, from whoſe inſpiration the Scriptures came, in the which it is written, *Prove all things*, 1 *Theſſ.* 5. 21. *and try the ſpirit*; and that which proveth all things, and tries the ſpirits, comes from the God of the ſpirits of all fleſh, and from the word of his power, by which all things were made; which Word in the heart is as fire, which proves, tries, and refineth things, and is quick and powerfull, dividing aſunder ſoul and ſpirit, and is a diſcerner of the thoughts and intents of the heart; and man feeling that, and coming to be guided by that which ſearches the heart, and tryes the reins, with that may he try all things; and ſo the Rule which man may try all things by, is to be known within; for there is one thing in man which will try the

the many things; from the which one thing within, the false spirits are gone forth into the world; and those spirits of the World, and all the world by its wisdome, and that spirit which is without, knowes not God, nor the measure of his spirit within; and so those are the false spirits that are gone forth, which are to be tryed by that which is not gone forth, but abides within, and discerns the heart; and those that are gone forth from being guided by that within, (as the holy men were) they are like unto Angels who kept not their first estate; for man at first was (and Holy men were) guided by that within, which is the word, which word is truth and he that abode not in truth, (which is in the inward parts) was a Devil and a murtherer, who is called the God of the world that blindeth the mindes, and worketh in all the children of disobedience; and so the Devils works are in his children and they are talking of the Works of God without them; but they that are led by the word of truth, that sanctifyeth, cleanseth, and maketh free; by it they come to know the works of the devil destroyed which was in them, 1 *John* chap. 3. ver. 8 and so he that destroyeth the works of the Devill, and maketh an end of sin, and bringeth in everlasting righteousnesse, is known in all them that are not reprobates; and so when sin is made an end of, everlasting righteousnesse is brought in; and so it's within and not without; and so he being received within who brings that in which is everlasting, to that man he is within the hope of glory, and shewes plainly of the Father, and saith, *Without me yee can doe nothing*; (it's not said, without scripture ye can doe nothing) and they that are without him, who teaches all things, are without God in the world; & all they are without him, that are not in him, nor he in them, but he that hath the son, hath the Father also; and he that hath the Father and the Son abiding in him, needs not to goe out from that, to be taught or led by any other thing or rule without him, as it is written of him that overcometh, that he shall no more goe out, and upon him that goeth not out, the new Name comes to be written, and he comes to be a pillar in the Temple of God who goeth not out, *Rev.* 3. 12. and the Name which is better then of Sons and Daughters, even

the everlasting Name that shall never be cut off, is given to them within the house, and within the walls, even to such as take hold of the Covenant, Esa. 59. 4. 5, *and the Sanctuary is set in the midst of them for evermore*, Ezek. 37. 26, 27, 28. *and in the midst of them will the Lord spread forth his hands as one that swimmeth*, Isa. 25. 11. *and though Ephraim compassed the Lord about with lies, and the house of Israel with deceit, yet saith the Lord unto Ephraim, I am God and not man the holy one in the midst of thee*, Hos. 11. v. 9. 12. And so Ephraim compassed him about with lies, who was in the midst, and he that was in the midst was holy, though compassed about with lies, *and the just Lord was in the midst of the filthy polluted and oppressing City*, Zeph. 3. 1, 2, 3, 4, 5. Consider this all you polluted ones, that oppresse the just in the midst of you; for the just Lord in the midst *will arise as a Lyon out of the Thicket and a young Lyon out of the forrest; he shall roar like a Lyon, and utter his voice like a man of War*, Isa. 42. 13. 14, 15. *and then shall his enemies be scattered*, Psa 68 1. *and he will sweep away the refuge of lies; therefore the daughter of Zion, and the daughter of Jerusalem, and Israel shall be glad; for unto them it is said, The Lord is in the midst of thee, thou shalt not see evill anymore: In that day shall it be said to Jerusalem, Feare thou not; and to Zion, Let not thy hands be slack, the Lord thy God in the midst of thee is mighty he will save*, Zeph. 3. 14, 15, 16, 17. and he that is mighty to save is known in the midst; and so he that justifieth is near, Esa. 50. 8. even he who hath said, *I will dwell in the midst of the children of Israel for ever, and my holy Name shall the house of Israel no more defile*, Ezek. 32. 7.

For the Lord hath chosen Zion, he hath desired it for his habitation, this is my rest for ever; here will I dwell, for I have desired it; I will abundantly blesse her provision, I will satisfy her poor with bread; I will also cloath her Priests (not the Priests of England) *with Salvation and her Saints shall shoute a loud for joy; there will I make the horne of David to bud; I have ordained a Lamp for mine annointed, his enemies will I clothe with shame, but upon himselfe shall his crown florish*. Psal. 132, 13 14, 15, 16, 17, 18.

And every man that hath his hope in him, purificth himselfe even as he is pure; 1 Joh. 3. 3.

A ſhort diſcovery of that in Man, Which is not to be his guid nor Rule.

NOw Chriſt Jeſus being come, who ſheweth plainly of the the father, and came out from him who is the God of Order, he ſaith no man knoweth the Father but the Son, and he to whom the Son reveals him, *Mat.* 11. 27. and no man cometh to the Father, but by him, & its not ſaid no man cometh to the Father but by the Scriptures, nor none knows the Father, but they to whom the ſcriptures reveale him, and many have the Scriptures but know not God the Father of our Lord Jeſus Chriſt, who doth not ſay come unto the Scriptures, but ſaith ſearch the ſcriptures and come unto me, and he is meek and low in the heart, even the light within, which came from him, who ſaid, I am the light, come unto me, and that his ſhould not goe out from him within, when wars, daſolation, and deſtructions cometh, therefore ſaith he to them, in patience poſſeſſe ye your ſoules, and patience is in man, and the ſoule is within, and he foreſeeing the many deceivers and anti-chriſts that would come, one crying Loe here, and another Loe there, and that many would follow their perſitions waies, by reaſon whereof the way of truth (which makes free) would be evill ſpoken of, and that if poſſible ſuch would deceive the very Elect, therefore ſaith Chriſt, if they ſhall ſay behold he is in the deſart, goe not forth, *Mat.* 24. 26. and this is a command of Chriſt which all that talke of his Ordinances and commands ſhould cheifly obſerve, and then they would not follow them who are pleading for ſin, and ſo in the Serpents nature, creeping into houſes, with his wiſdome, leading them captive, who are laden with ſin, neither would they believe them that ſay he is in the ſecret Chambers, (where the moſt ſubtileſt ſerpents are creeping together) and confined to their privates

meetings, for the light ſhineth in and over all, as the lightning ſhining from the Eaſt unto the Weſt, ſo is the coming of Chriſt, Gods power ſuddenly, as a thief to all them that are in the darkneſſe, but waited for by all them that are in the light, & there is nothing done in ſecret chambers among the ſerpents, that ſhall not be made manifeſt, but thoſe that obey the command of Chriſt, who ſaith goe not forth, will not follow them that preach him (or an other) in another place, as a private chamber, or a far off, or without, or in the deſart, for the true miniſters preached Chriſt within the hope of glory, that all men who are not reprobates, might come to know Chriſt the light in them.

For the Kingdome of God was in the wiſe zealous Phariſes & yet by their wiſdome and knowledge, and learning in the Scriptures without them, they knew not the kingdome of God which was in them, but denyed him who was the light of the world, that came to preach it, & ſhew it unto them, and preacht the kingdome of God at hand, not afar off, in another Region, nor in the deſart or another place, or countrey, not another time, but he who was in the Church in the wilderneſſe, ſaith to day if ye will heare his voice, harden not your hearts in ſin untill many years hence, for the Kingdome is nigh at hand, ſalvation being come to the houſe, which houſe are they whom God dwels in, who heares his word in the heart, from the which whoſoever goes forth, to be led by any other thing (or man) whatſoever to ſeek him in whom is the fulneſſe and power of God are deceived, & receives not the power, nor him in whom is the fulneſſe of God, and ſo they are ſtill ſeeking and never ſatisfied, neither receive that which they ſeek for, and all that thus goe forth, hunting, (like *Eſau*) after that without, they breake the command of Chriſt, who ſaid goe not forth.

And many there are who let their minds goe forth, buſying themſelves about the body of Chriſt without, and earneſtly diſputing about his body (fleſh and bones) in the darkneſſe of their minds like the Devil about the body of *Moſes* and thoſe are they that have broke his command, who ſaid

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goe not forth, and believe in the light, which light is within, and the command is in it, and they going forth from it, are out of the light, and ſo out of the command, & are conceiving ſomthing in the wrong ground, from what is written without them, and theſe keep out the Law which is written in the heart, and ſo look more at the things without, then at the light within, whereby to ſee that which may be known of God in them, and ſuch are ſtill like the men of *Galile*, who ſtood gazing after him that was gone up into heaven (and taken out of the ſight of all them that gazed abroad) and knew not that which was neare, but ſtood gazing after one that was gone, not minding the two that was with them, neither ſaw them that were by them, who at laſt reproved theſe gazers, *Acts* 1. 10, 11. and after they were reproved by that which was near, for gazing after that body which aſcended up afar off, then they returned from gazing & wandring abroad, unto *Jeruſalem* and there continued, untill they were filled with the Holy Ghoſt, and ſo then that which was holy was revealed in them, and by that in them which was holy, did they after build up one another, and we know that as he aſcended (out of their ſight who gazed after that afar off, & knew not that which was near) even ſo doth he come againe, out of the ſight of all ſuch, and ſo they ſee him not, but are ſtill gazing and ſeeking after him, and will not receive reproof, neither turne in, where the power is to be received,

And there were many young men, who had not received a double portion of *Elijah* ſpirit, that were very earneſt to ſend and ſeek after the body of *Elijah*. but *Eliſha* who had received a double portion of the ſpirit, looked no longer after the body of *Elijah* or that which departed out of his ſight, or the ſight of the carnall eye, and alſo forbad the other young men for looking after it, but they would not forbear ſeeking abroad, untill many men had ſought ſeverall dayes and then they returned, after they had ſought in vaine, and found not him with the carnall

eye

eye, would see (which eye must be blind) 2 *Kings* 2. 15, 16, 17. but many there are now, who have not received the spirit of *Elijah*, who have looked many years for the body, and have not found it, neither yet return from going forth, and wandring in their dark mindes to seeke that which I know they shall never finde; for if any might have found it, why not I, (who was once wise, though now a foole) who sought long with carfulnesse, therefore let such wandring stars understand, that it was not he which had received a double portion of the spirit of *Elijah* that sought after his body without, but them that had not received that spirit, and thongh they sought that body which was taken up into heaven, yet they never found it, neither shall ever such see that body of Christ they look so much after, who break his command in going forth, from the guidance of his light in them, for they that sought the body of Jesus in the grave found it not, but had one nearer them, that they knew not, who reproved them for seeking the living among the dead, and said he is not here, but is risen, so he was risen out of the sight of that eye which he came to blind, *John* 9, 39. & the eye being yet dark which he came to open, they were much perplexed & afraid, and bowed their faces to the earth when they saw two men stand by them in shining raiment, and this was that which the other eye was to see, and these were they who were much perplexed, who sought after the one that was dead but now alive, and ascended out of their sight, who were afraid of them, *i.* Who were near and manifest in their sight, as they expected not, *Luke* 24. 4, 5, 6.

And they that had not received the comforter, the spirit of truth within, were reasoning as they went along about the man Christ Jesus, and these who thus reasoned about him without, had not received him within, and they who had the strong reasons were in the enmity to God who is light, *Isay* 41. 1. and the disciples that reasoned, their eyes were holden that they knew not him which caused their hearts to burne within them, and was with them, and preached to them, and opened to them the scriptures, preaching the resurrection to them whose eyes were opened, when he break bread unto them, and they shall never dye who eate that bread

bread which is given by him who came and ſtood in the midſt of them that had followed him, and ſaid peace be unto you, and he that ſtood in the midſt, is the light, (and the light ſhineth in darkneſſe) even the ſon of him, that will dwell in the midſt of the children of Iſrael for ever.

And this is he that opens the underſtanding, and appeareth unto his Lambs, in the power of the fathers love ſaying, Children have you any meat? but they anſwered him no, who had Chriſt without, *Iohn 21. 5.* but with them who have meat he feedeth, and they with him, at the table of the Lord [not of Devils] who comes in unto them, and ſup and dine with them, and they with him, who feeds them with the bread of God which gives life unto the world, of which he is the light, he that can receive and underſtand theſe things, let him.

And *Mary* who went while it was yet darke to ſeek the body (of him that was crucified) in the grave [as many are now in the dark (before the light is received) ſeeking him in the earthly] yet ſhe found not the body, but ſhe had left him behind, who was the light and the life, and ſh turned her ſelfe back, before ſhe ſaw her Lord, and then ſhe knew him not, but when he ſaid *Mary*, ſelfe was turned, and ſhe called him maſter who is the light, *John 20. 16.* and many that looked after that body and bones that was crucified were troubled, much perplexed and terrified at him that abode not in the earth, and were troubled and much afraid of him who did appear again unto them according to his words, and how hard was it for them to know him, that had been but very few daies from them, and how hard is it for them to know him now that never ſaw him, and how hard it is for them to receive him who deny and hats that which terrifies and troubles them, for Chriſt was neare thoſe diſciples that were terrified and troubled, but they knew him not, but when he that troubled them (& cauſed them to tremble, and their hearts to burne within them) had opened their eyes and

Doſt thou know that which troubles thee & is thy life now in it, or haſt thou tryed that thing, and whether it will lead thee out of all ſin, and trouble or not?

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underſtandings, then they knew him, and loved him at whoſe preſence before they were troubled, and then they turned back (marke that, they turned back) & waited to receive him within, whom they had ſeen without, and when they were turned back and were within, Jeſus ſtood in the midſt and when the doors were ſhut, he came and ſtood in the midſt, [therefore I ſay enter thou into thy cloſet and ſhut the door, for there is a door to be ſhut] and when they that were within had received him within, by whom they had been terrified and troubled then (and not before, they preached him unto the world who troubled and terrified them, and them who troubled and terrified the world, and cauſed many to tremble, and be pricked to the heart, and then ſome who were troubled gnaſhed with their teeth at thoſe who preached him, that troubled them, and whole cities were troubled, and againſt one of thoſe harmleſſe Lambes of Chriſt who preached him, that perplexed his diſciples, did the profeſſors cry out, ſaying, men of *Iſrael* help, *Act* 21.28. [many profeſſors cry out for more help againſt one profeſſor] and all the City was in an uproar againſt one of them that preached him by which people are cut to the heart.

And ſo the preaching of him now that did trouble and terrifie us, who is now our life, doth trouble perplex and terrifie both Prieſts, Baptiſts, Independants, yea all profeſſors and people of the world, and whole Towns, Cities, Countries and Nations.

Oh the blindneſſe of the profeſſors, and the ignorance of of the prudent are they not all to keep ſilence in this day of light, where is the wiſe, let the diſputer come forth, let the deviners joine together, my heart is even broken for them all, & my bowels are turned within me, Oh that I might enter with n their wals, and be received with that in which the wiſdome of man doth not ſtand, why will the diſputers ſtand to reaſon about that they know not, and why do they let the vaile be thickned over their hearts, when can they underſtand the things of God, or perceive the hidden treſures of the myſteries of his will.

Oh that the hearts of the ſimple among the wiſeſt of them might be opened to receive inſtruction, and that in meekneſs

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they come to wait and turne to receive him, that is near unto them all(and that they might let the tender principle now ariſe in them, to bring them into meekneſſe that they might come to receive him (that ſometimes troubles them) upon whom the ſpirit of wiſdom, of underſtanding, of counſel and of the feare of the Lord doth reſt forevermore, that of him they might learne, and ſo no more to go forth, nor to err not knowing the ſcriptures, nor the power of God; but that they might receive power to overcome the world and their ſins, and to become the Sons of God, and to have the Scriptures opened in them, by him who is the light that ſomtimes cauſeth their hearts within them to burne.

And this in the tenders of my Fathers love, would I have all profeſſors conſider, that this command, where Chriſt ſaith go not forth, is a chief command of great concernment to every one that profeſſe his Name; for he ſaith he that is with you ſhall be in you, and untill they had received him within, they were to be quiet and ſtay waiting together, and not run up and downe, preaching the body of Chriſt without, before they had received his life within: And his life is that which ſaveth from ſin & wrath to come.

Therefore now the light of Chriſt being in man, from it he is not to go forth, but wait in the light which diſcovers ſin, untill by it he come to receive power to overcome the ſin, for there is none to goe forth to ſeek him in the deſart or the private chambers, nor to follow any of them that ſay loe here or lo there, for all they are not to be believed, neither let any man or woman be ſo miſtaken, as to think that we (in ſcorne called Quakers) are any of that number which cries loe here and loe there, for I doe not bid any man goe forth from that which is manifeſt of God in him, to any place, or outward forme, or image or invention of man, or command without, or any thing done in private, neither indeed do I ſomuch as bid them come forth from the light of Chriſt in them to follow my writings, and take that to be their rule, guid, or Leader, but that by my writings, words, example and ſufferings they might be informed (even by this without them) of that which God hath freely given into them, by that to

be guided and that to be to them a Rule of life, and by it to be led into all truth, for its the ſpirit received within, which leads into all truth, even into the truth it ſelfe, of which I declare, and ſo people being come to be guided by that which is of God in them, this will abide with them for ever, and that in them may be with them, when they have neither my writings, words nor perſon without them, as at that preſent by them, therefore I ſay unto all, as Chriſt did, go not forth.

And to this very end were the ſcriptures written, that men might come to receive and attain to the knowledge of the Son of God and his mighty power manifeſt in them, to deſtroy ſin and reconcile unto God, and to be led by him as a ſhepherd, who ſheweth unto his all things plainly of the Father, and ſo to be taught of the Lord, and come to be guided by him, and need not any man teach them.

A ſhort diſcovery of that in man which is not to be his guide nor Rule.

AND now ſeeing man is gone ſo far forth from the life of God that was firſt breathed into him, and that by his rebellion againſt the light, and tranſgreſſion of the command of that power whereof man was made & by his degeneration from the holy life of that breathing ſpirit, which at the firſt in him gave an eternal life unto the ſoul, and that by the continuall receiving in, & following of that which at firſt led man forth from the life of God, which was breathed into him and that by mans continuall grieving of that ſpirit which giveth life and being to all things living, and alſo by reaſon of the multiplyings and increaſing of that miſtery of iniquity in fallen man, which hath ever ſince the fall ruled over, and guided him in that which is contrary to the upright innocent life of God, whereby man is become bruttiſh in his knowledge, *Jer* 10. 14. and the minds wholly darkned, and the underſtanding ſhut up in the womb of obſcurity, from receiving that which comes from God, and is freely tendred

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unto man to Rule, lead, guid and direct man in the way of uprightneſſe, and in the plaine ſimplicity and fool ſhneſſe of God, into which the wiſdome of the World can never enter.

And ſeeing that by reaſon of theſe things, there are many things which have gotten enterance into the heart & minde of man, ſo that man being in the many things cannot but all offend, and ſeeing thoſe many things in men doth draw forth their minds whereby they are exerciſed in many and various things, proceeding from the power of darkneſſe, whereby even the ſimplicity in many have been betrayed and deceived, ſometimes by following of that which in them hath appeared, as an Angel of light, the which ſome receiving and becoming ſubject unto it in them hath wrought in all manner of deceiveableneſſe; and lying wonders, the fruits whereof hath been, even brought forth in open view, not onely in former ages, but alſo in this your daies, even in this nation, among them called Ranters, and divers others that might be named, and ſuch who once profeſſed the living truth, but abode not in it, who alſo have gone forth, from the meek thing, in which Gods wiſdome and feare is placed to follow the evill motions of the Prince of the ayr, who worketh in the vain ayry light minds.

And that none may believe a Lye, and ſo foll w ſomething in them, which moves in the darke minde, and take that to be the true guid, or rule, and that none may be deceived, through a miſtake, of what I have here intended, neither yet through ignorance by reaſon of the want of the true knowledge of that which is of God in man, which [in him] is perfect, and there is placed not onely to be his Rule, guid and leader in the way of life, but alſo with it to rule and have dominion over all other creatures of God, and to rule and order them to the glory and praiſe of him, who at firſt made man honourable in dominion over all theſe things, by that which was the breath of the God of life in him,

Therefore firſt let all people take heed of following their owne ſpirits, for their owne ſpirits are alſo in them, the which I doe not bid them follow, for they were falſe pro-

phets, who followed their own ſpirits, and had ſeen nothing, *Ezek.* 13. 3. and theſe that followed their own ſpirits, though they ſpoke never ſo great and many words, and as in the name of the Lord, as ſome doe at this day, by whom the living truth of God doth ſuffer, yet againſt ſuch as theſe did and doe the prophets declare, who were and truly are guided by the eternall ſpirit of truth, which was and is in them, and guideth them in faithfulneſſe to teſtifie againſt thoſe who ſay, thus ſaith the Lord, and the Lord had not ſpoken unto them, but they had ſeen a falſe vision.

Secondly, I doe not bid any man follow the thoughts of his own heart, for there is a heart which is hard, even hardned in ſin, the workes of darkneſſe and receives not the light, neither yet loves it, which is the old heart, that remaineth in all them in whom the old man is yet alive, and not put off, and the thoughts of that heart is vaine, and out of the abundance of that heart the mouth ſpeaketh folly, and the lips uttereth perverſnes, and all manner of fruits of diſobedience is brought forth, and that is the heart, which yet remaineth in all them, who have not received the ſpirit of of God, to become his ſons and obey his Will, *Jer.* 23. 16, 17.

Thirdly, I doe not bid any man follow his own imaginations, though they alſo ariſe from within him, for I have found by experience, that the imaginations of the thoughts of the hearts of the Sons of men are evill continually *Gen.* 6. 5. and much moſt deſperate wickedneſſe, blaſphemy, hereſie, and the like, have been brought forth by many in theſe Nations, who have followed their own imaginations, ſpeaking great ſwelling words, pretending great ayry things, which indeed are without ſubſtance, which that transforming prince of the ayre hath ſuggeſted into their darke minds, who then follow their owne devices, *Jer.* 18. 12.

Fourthly, I do not bid any man follow the ſpirit of the world, for we who have believed, and obeyed him, who ſaid I am the light and follow me, for we have not the ſpirit of the world, but the ſpirit which is of God that we might know the things that are freely given unto us of God,

1 *Cor.*

1 *Cor.* 2. 12. and ſo that ſpirit of the world, which in words ſeemeth to profeſſe God, but in works deny him, having a ſarge cloak of religion, but continue in ſin, and unrighteouſneſſe, making long prayers like the Phariſees, & having ſin lye at their door like *Cain*, talking much of God and Chriſt and the ſcriptures, and yet have mens perſons in admiration becauſe of advantage, whoſe faith is vaine, having a forme of Godlineſſe, but denying that power which ſaveth from ſin, and ſo deny Chriſt, yet intruding into thoſe things he hath not ſeen, being vainely puft up with the fleſhly mind, that ſpirit in man which ſo guideth him I deny for ever.

And that man may the better underſtand, what that is which he is to love and wait to receive, by it after received to be his rule guide and leader and leading him in the narrow good old way of life, unity, peace and love, which all the holy men of God walked in, which is a pure way of holineſſe [then not of hypocricy and ſin] where the ranſomed of the Lord doth walk, and where the waifairing men, though fools ſhall not ere, therefore I declare that man is to be ſilent and quiet and wait to receive the ſpirit of meekeneſſe, patience, gentilneſſe and long ſuffering, and ſo come to know ſomthing borne of the water and of that ſpirit, which truly calls God Father, and in which no evill ſtandeth, and out of which doth not ariſe any perverſneſſe impatience, diſtruſt, envy nor prejudice towards the perſon of any man but is pure, lamb like, harmleſſe, undefiled and thinketh no evil, the which being received obeyed and abode in, it guideth unto & keepeth man in perfect peace, out of the reach of the devouring nature of the wild beaſts of the feld, ſo that unity, peace paſſing underſtanding eternall felicity, joy in the holy Ghoſt, and love unchangable is injoyed for ever, and there is no boaſting nor exalting above or beyond the meaſure received from God.

And they that have received this meaſure and dwell in the ſpirit of the Lamb which cometh from God, who is love, it thinketh no evill, neither is it eaſily provoked, and this is that which was in *Eſaiah*, and ſo ruled him, and in him

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Ruled over all his natural passion that he could give his back to the smiters, and his cheek to them that plucked off the hare, and hid not his face from shame and spitting, and this is that which comes from the God of love, which can bear all things, hope all things, endure all things.

And that man may come to receive this spirit, and have it alwaies in him to the end of the world, ruling him in the feare of God, and leading him to the eternall dominion of the God of order, and that man may know the true and infalable thing, which is most assuredly given into man, to lead him to the injoyment of the God, of the spirits of all flesh

Therefore let all people (in what formes or state soever) have their minds turned to that in them, which lets them see their sins, and every evill thought and evill motions of the enemy in the darke minde, before it be brought forth into the act of sin by word or action, & that in them, which lets them see this, which is evill before it be acted, as they love it, believe in it and obey it, it will keep them from the acting of that which they are tempted to, and that in them which letteth them see the evill, and that they should not sin is the onely thing which God hath plased in man, to keep him from acting the evill, and from sin, and by it may all mankind receive power to withstand sin, and stay the first appearance of that which is evill, and the nature and property of it (being loved) is to destroy sin where it is, and to keep out of it, and kill that from whence the motions to sin would arise, & this is that which led me out of sin, when no other waies, helps or meanes could be found, and that which sheweth man his sin, and leadeth out of sin and gives power over it, is a certain rule to follow and walke by, for it doth never lead into sin, and that which letteth see the motions of sin, and leadeth out of all sin, is *absolutely* that which commeth from him in which there is no sin, and certainly as true as the Lord God liveth, this is that which leadeth up, even to the Lord God of life, and this is his free love who gave his son to them that asked not for him, and his Son is the light which is the gift of the Fathers Love: given to the Rebellious, that he might be manifest to them that asked no

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for him, and that he might be found of them who ſought him not, that he might dwell in them who did rebell, and gather them nere who were afar off, this is Gods eternall love, and the gift of his grace unto all mankind, who willeth not that they ſhould dye in their ſins, and theſe are the true and faithfull ſayings of God, and that which will ſtand for ever, and in the preſence of the Lord God of life and of his holy Angels I doe declare, that this is that which God hath placed in man to rule him in his feare that by it he may come to reſt eternall, and in the face of men and devils (who oppoſe the truth of God) I doe affirme that there is no other Rule, waies, meanes, or name by which man ſhall ever come to walke with God, but by that which is manifeſt of God in him, even the light of Chriſt Jeſus the Son of the living God, according to the Scriptures.

But we boaſt not of things without our meaſure, but according to the meaſure of the rule, which God hath diſtributed to us, A meaſure to reach even unto you (who have not known the Rule) according to 2 *Cor.* 10. 13.

The true Prophet who was to come, is come, and there is not an other, his worke witneſſed, & truth declared from a feeling ſence and experience according to Scripture.

THe true Prophet is come of whom *Moſes* the ſervant of the Lord did write, who is raiſed up in the midſt, and hath rent the vaile, and from under death is riſen in his unlimited power, Dominion and authority, even him that death nor the grave can not hold, who through death hath conquered death for ever and though death had power over him, before the way into the holyeſt of all was made manifeſt, yet death now hath no more dominion over him, but he is riſen through death, who was made a curſe, and hath

hath borne away the curse, and removed the cursed ground upon which fallen man stood, and hath borne away the sin of the world, and was made sin for us, that we might be made the righteousnesse of God through, in, and by him who hath opened the understanding, whereby the unsearchable riches of unspeakable love comes to be made manifest even unto us who were going astray, and were children of wrath as well as others, and aliens and strangers to the covenant of Grace, and long were without God, and in the World, tossed to and fro with every winde of doctrin, after the cunning craftinesse of man, whereby we were long deceived, even by such who still bewitch the minds of the simple; out of which witchcraft I can say the Lord hath delivered, and obedience to the truth (that makes free) is yeilding, and love, mercy, and judgement is come and brought forth, and victory is witnessed, the Messenger of the everlasting covenant is come, even he that we long waited for, and we doe not look for any other, but he that is the same yesterday, to day and for ever, who was to come, and is come, (he that readeth let him understand) who is without beginning of time, or end of daies; who is made under the Law, and became as a servant, being obedient to the death, through which the life is risen up into the understanding, and hath borne away that which the Law hath power over, and hath brought in that by which the Law is fulfilled; and so he that is the end of the Law, for righteousnesse is felt and received, who taketh away the sin and reconcileth the world up unto the Father, where the sin is taken away by him, who though he was made sin, yet knew not sin; who appeares now the second time without sin, to the saving of that which was lost, which is now brought againe, and plentious redemption is known; for the desire of all Nations is come, and the second house is filled with glory; the wine-presse is full, the Fats overflow, for the winter is past, and the Summer is come, and the Lillies appeare in the field where the Pearl was hid; the fig-tree puts forth her buds, and the vine yeelds her increase; the olive doth blossom, and the apple-tree in the midst of the wood doth flourish, and the good ground yeilds her increase & is fruitfull in its season to the good husbandman; and there is seed to the sower, and bread to be eaten;

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the Barns are filled with abundance, and the ſtore-houſes with plenty, and treaſure is laid up for many yeares in the heavenly places, which are purified with the living ſacrifices, ſo that the earthen veſſells are fitted to keep the heavenly Manna that ſhall dure throughout many generations; and ſo againſt the famine comes upon the earth, (and all them that feed at *Jeſabels* Table) joy is laid up in ſafty & the fineſt of the flower in a place where it is ſure, where it will laſt and never faile untill the Heathen are ſcorched with heat, and they that have forſaken the Lord are become as a parched Heath, and all the gods of the heathen famiſhed, and the tongue of the Ægyptian Sea dryed up, and all the falſe prophets overturned who belong to *Jezabel*, whoſe body the dogs muſt tear, though ſhe yet ſits as a Queen in oppoſition to the true prophet Christ the light; and untill them who are drunk with the wine of the fornication of the Whore and are the merchants of Myſtery Babylon the great the mother of all the paintedHarlots be all condemned in one day with an utter overthrow, & the ſeate of the Whore removed, & all them that commit fornication with her made as the valley of *Hamon Goz*, and as the dung upon the face of the Earth; and all the brats of the whore daſhed againſt the ſtones: untill then I ſay ſhall that in ſtore remain, and a hiding place be found for the prophet of the Lord who is alſo hid near thee in thy own Land, though thou art ſeeking him afar off.

Wherefore hear O ye kindreds of the earth; for as the dwe ſpread upon the mountaines, ſo doth the ſtreames of my beloved ariſe, overſpreading the earth with the comlineſſe of his love, and filling it with the beauty of his Grace; the banner of his love is ſpreading forth as a curtain and under the ſhadow of his wings is a certaine hiding-place, both from the ſtorme and from the heat; and though the Sea rages, and all kindreds and tongues ſwell up in wrath, pride and arrogancy, yet he is come, known, witneſſed and received, who commands both the winds and the Sea, who is the former of all things, by whom they all were made, and at his command all are ſubdued; and the lightenings of his light enlightens the whole world, *Pſal.* 97. & the glory of his power is ſpreading over the nations, & the excellency of his beauty is reaching to his lambes; and becauſe of his come

lin sse the virgines love him, and to him the daughters of Jerusalem bring their gifts, and before him the princes of the people lay down their crowns; and because of him the wildernesse doth rejoyce and the desolate is made glad; for the fruitfull Land was become a barren wildernesse, and the barren wildernesse is turned into a fruitfull field, & now the plant sprung out of a dry ground, and the seed is born of the baren womb, and there is a way made in the Wildernesse, and streames are given in the desart, and the eare of the deaf is opened, the lame doth walk, and the Leaper is clensed, & the stammering tongue speaks plainly; the Gospell is received, and the everlasting power is come, even the *Immanuel*, God with us, and in us; and we confesse Christ come in the flesh, and see not look for an other, but do know that this is the great Prophet who is come into the World, that is set in the heart, *Eccles.* 3. 11. which is in the midst, out of which *Moses* saith the Lord would raise up a Prophet *Deut.* 18. 15. the which prophet being come which all are to hear, he saith, *I am come a light into the world*, *Ioh* 8. 12 *Ioh.* 12 35, 36, and 46. The world being set in the heart, there is the light of him who saith, *I am the light*, and he that is the light, is the true Prophet; and the true prophet is in the midst, who is the light, whose day *Abraham* saw, unto whom the Gospell was preached, which Gospell is Gods power, whereby *Abraham* rejoyced, because he came to see the day of him who is the light of the world, unto whom all the prophets gave Testimony.

Isaiah, who witnessed the Son borne, and the child given, *Isa*, 9. 6. by whose stripes he came to be healed, he preached the light, and said the light was come, and the Gentiles should come to his light, and Kings to the brightnesse of his rising; and he also preached the light to be everlasting, *Isa.* 60. 1, 2, 3, and 19, 20. so that Kings and Gentiles shall come unto him that is the light, who is Gods wisdome that is from everlasting, *Prov.* 8. 2 3. who is given a for light to the Gentiles, and in him they trust: And *Isaiah* said, *Come ye, and let us walk in the light of the Lord*, *Isa.* 2. 5. And the Disciples called him Lord who is the light. And *David's* servants were carefull that the light of Israel might not be quenched by his going forth to war; [marke] That which leads forth to war quenches the light, 2 *Sam*, 21. 17. And

Job

Job did not deny but the light was given to him that was in misery, and to the man whose way was hid, *Job* 3. 20. & 23. And *David* preached him who is given for a light to the Gentiles to be salvation to the ends of the earth; and saith, *The Lord is my light and my salvation*, *Psal.* 27. 1. *And in thy light we shall see light*, *Psal.* 36. 9. *And light is sown for the righteous*, *Psal.* 97. 11. And he that came of *David* said, *Truely light is sweet*, *Eccles.* 11. 7. And when he came, of whom the Prophets prophesied, who is the onely prophet and High-priest, and the end of the prophets and the law, and that Priesthood which was made by a Law; he being come, preached himself to be the light of the World, and said, *while you have the light, believe in the light*, *Joh.* 8 *Joh.* 12. And *John* who was a Minister of Christ, preached the light, and said it was the light of man, *Joh* 1 5 and life is come into the world *Joh.* 3. 16. and *Peter* preached the light shining in a dark place. And the Ministers of Christ who were eye witnesses of his glory, said, the light shined in darkness, and God commanded the light to shine out of darkness; and some witnessed that they were made partakers of the inheritance with the Saints in light.

And many more proofs might be brought from the scriptures of truth, as a cloud of witnesses to prove, that we who preach, declare, and beare witnesse to the light, do not therein preach a new doctrine, nor another Gospell, but the same with all the holy men of God, and that which we have heard and seen, which was from the beginning, which Message is this, even the light; which light in the world, in the heart is the corner stone, which is the sure foundation; and other foundation can no man lay then he that is the light, that is already laid: And this is the true Prophet which all are to heare, and the children of the light doe hear, know, and obey his voice; and a stranger they will not hear, but him by whom God speaks; for God in times past spake unto our Fathers at sundry times, and in divers manners, but in these last daies he hath spoken unto us by his Son, who is the light, whose Name is called the word of God, *Rev.* 19. 13. which word was hid in *Davids* heart, of whom Christ came, who is the light and the word, which was a light unto *Davids* feet, and a lanthorn to his steps; and so *David*

called him Lord who is the Light, and the word nigh, who is in the midſt, and preacheth peace to them that believe in, follow, and obey him that is the light, and the light is the condemnation of all them that hate it; and every one that doth evill hateth the light: but the light is the condemnation of all whoſe deeds are evill; and every one that loves, the light wherewith he is enlightened, brings his deeds to it, and by it the hidden things of darkneſſe are made manifeſt; and waiting in that which it doth make manifeſt to be evill; ſo Chriſt the light comes to deſtroy the works of the Devill, and makes an end of ſin, and reconciles up unto God, who hath given him light of the Gentiles, and a covenant to be ſalvation to the ends of the earth; and this is he that lighteth every man that comes into the world; which World God ſo loved, that he gave his Son a light into it, that all men through him might believe, and be ſaved from the wrath to come; and ſo its the will of him that ſent him, who is the light, that all men ſhould be ſaved, and come to the knowledge of the truth; which truth brings freedome to the ſeed whereby it comes to have peace with God, being redeemed from the bondage of corruption and ſet at liberty from under the ſhadow of death, wherein many long have walked, whoſe feet now comes to be guided into the way of everlaſting peace, where the children of the light doth reſt together.

And this is he who hath wrought redemption with his own power, and redeemed out of captivity, and opened the priſon door, and preached peace to the ſpirit that was in priſon in the days of *Noah*, when the old world was deſtroyed and brought the Flood upon the ungodly; yet ſaved the ſeed in the midſt of the ſtorme and raging waves; and by him, even he that is the light, is captivity led captive, and that which ruled over, is brought to be a ſervant under; when the Word of the Lord came to the Rock, it opened, and much of living water iſſued forth abundantly, whereby the thirſty comes to be ſatisfied, and clothing from him who is the light doth dayly come, & the rayment that never waxeth old; he clothes with the armor of light, and is as a Son and a ſhield; from him the ſpirituall weapons comes, and he teacheth the hands to war, and the fingers to fight; ſo that

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the ſtrong holds are broken down, and every thought come to be ſubjected, and when he leads through the ſufferings like a Lamb, ſo is he followed; and when he ariſes up to ſpeake with authority, and not as the Scribes, then is he obeyed, who then utters his voice like a man of war, and lifts up his voice like a Trumpet, crying aloud unto all them that are thirſty, & proclaiming the woes to all them who wear the falſe coverings, and by him are his enemies confounded, and Judges led away fools, and Princes laid in the duſt. And at him do the Kings of the Earth ſhut their mouthes, and before him ſhall they all bow; for with the ſword of his mouth, and with the breath of his lips doth he ſlay the wicked, and his ſlaine are many, and ſhall be more, for no fleſh ſhall ſtand before him who is now come to plead and make war in righteouſneſſe; and now are his enemies flying unto their ſtrong holds and fenced Cities, but his ſalvation is ſtronger then Walls or Bulwarks, and that all them that follow him (their captain) knowes right well; and before him all the mighty of the earth are as a tottering Wall, and as a broken hedge, and he it is that rideth upon the wings of the wind, whoſe power is unlimited, whoſe waies are paſt finding out, who deſcended into the lower parts of the earth, from whence the wicked never knew him to ariſe.

But I with the reſt do witneſſe he is riſen through the earth, and his feet ſtands upon it, and is become the firſt fruites of them that ſlept, and is aſcended up on high, and hath dominion over all, and is crowned with glory and honour eternally in the heavens, and hath given gifts unto men, and from him the gift of eternall life is come.

And this is my beloved, O ye daughters of Jeruſalem; and this is my Friend and Redeemer, O ye ſons of men, even he who hath redeemed my ſoul from Hell, & brought me back from the power of the Grave; this is the prophet of whom *Moſes* did write ſhould come, and is come, and and there is not another then he that is riſen up in the midſt, which is Chriſt the light of the world in the heart; this is he that hath done wondrous works for, in, and by me, and many more who are thereby made living with ties unto his Name, whoſe Name is a ſtrong Tower, and a rock of defence, he is a ſure dwelling-place, he is the reſt of the ſoule, and the joy of the living.

And

And since he hath put the sword of his spirit into my hand, and his word of life into my mouth, the wicked thereby hath been cut down like the grasse, and the mighty have been trampled upon as the dust in the streets; the tall Cedars have been as the Brambles, and the strong Oaks have been rooted up; the Preacher became a fool, the Pastors became brutish, and the spirituall man was mad, but the seed hath been refreshed, and the weake nursed up, the tender plant preserved, and the hungry fed.

And for his names sake will I not keep silence untill my testimony be finished, and untill Jerusalem be made a praise over all the Earth, and her righteousnesse break forth as the morning, and her comliness as the brightnesse of the Son, and till I see the destruction of her enemies, and her Adversaries overturned for ever; for powerfull is our King, who is come to raign.

Oh! Who can with-hold the pen from writing, and the tongue from declaring? When the Lyon hath roared, who will not hear? When the Lord hath spoken, who can but prophesie? How can I but declare his wondrous works, and proclaime his Name where ever I come, and confesse him before men, though I should suffer much more imprisoning, dungeon, and whipping then I have done? Surely his name I will declare in the world, who is the light, and give my testimony of him that saves from sin, whose Name is called Jesus, the light of the world, which is the elect, precious, and corner (not stumbling) stone, even to both the houses of Israel; but it is he that is come to rule the Nations with his Iron rod, and dash his enemies in pieces like a potters vessell, and judge the Earth in righteousnesse, and the people with his living truth; and now the sinner shall not stand in judgement, nor the wicked in the congregation of the righteous; for he utters his voice like thunder, against the wicked, and is dreadfull against the double-minded; he condemns the unjust with an utter over-throw, and pulls downe the unrighteous from their seats: Oh! Who of the wicked can stand when he Thunders from heaven, and pierceth through the secret parts of the heart?

And though I doe speak an allegory, yet I doe not speak contrary to the scriptures, but according thereunto, from the

the ſpirit of truth, and though I ſpeak of the operation of Chriſt in his members, yet I doe not deney the works which were wrought by him in his own perſon; and though I preach Chriſt within the hope of glory, yet I doe not preach an other; and though *Paul* travelled in birth again untill Chriſt was formed in the *Galathians*, yet he did not deſire an other Chriſt ſhould be formed in them, And though *Paul* ſaid God had revealed his Son in him, yet it was not an other Son; and though I ſay the Son of God is come, and hath given me an underſtanding, yet it is not another Son, but the ſame that ever was who worketh all our works in us; And though I preach him the maker, an end of ſin, yet I doe not preach another; but they who preach a Chriſt that doth not make an end of ſin, nor ſave them (who preach him) from their ſins, do preach another Chriſt, ſeeing the true Chriſt maketh an end of ſin: And though I ſay the prophet is come who is mighty in word and worke, and raiſed up in the midſt, or in the heart, yet it is not another but the ſame, whoſe wonders appeared outwardly whilſt he was in the forme of a ſervant upon the earth.

And though I preach him to the world, the light of the World, yet it's not an other, but the ſame who ſaid, *I am come a light into the world, and I am the light of the world, Joh.* 8. 12. and ſo he being come a light into the world, he is to be preached as he is, [the Light] that all men through him might believe, and mens minds turned from darkneſſe to him who is the light, (in the darkneſſe) and it is moſt right and proper to preach him the light who is now come, and is the end of the Law to all them that believe in the Light, and the end of the Prophets who preached him that is the light under various Names or Terms, as King, Prieſt, Prophet, a ſon, a Child, the Mighty God: and *David* calls him Lord; and he is called a Saviour, a Redemer, a Mediatour, &c who being come ſaith, *I am the light*; and ſo it's right and ſound Doctrine to preach him as he is, *The light of the World, and lighteneth every man that cometh into the World, which is the true light*; and we that preach this, doe not preach another, but him who ſaid, *I am the light*.

By me who refuſed the glory, treaſure, and prefermen

of the world, and did choose rather to suffer affliction with the people of God: and though I profited much in that Religion where the carnall Ordinances are, yet that profiting came to be accounted as drosse and dung, that he might be received who makes an end of sin, who being now come, his love constraineth me his Name to publish, who is the true Prophet, whose Name is called Jesus, who hath, and doth save from sin, for whose name sake I have often been brought before Rulers, haled and beat out of the Synagogues, numbred among the transgressors, tryed at an Assizes as an offender, yet there denyed the liberty of a murtherer, being six times imprisoned, twice stript naked and whipt with Rods, and since put into Bridewell, once put into, and kept long in a dungeon for praying; often abused in prison; sometimes near death; intervals often, in perills often, in losse of goods in dayly reproaches.

And in that which hath been greater than all these things, and yet have I been preserved unto this day by the power of him who is the light, and the onely Son of God, to whom be eternall glory from his own seed in his servant, who is one of the least among many brethren, being a prisoner at *Winchester* for the truth of Christ by the will of men, unto whom I am known by the Name of

Humphry Smith.

An Invitation from the Spirit of Christ.

COME unto me all ye that are weary and heavy laden, come unto me and find rest; I, even I am he who comforteth *Sion*, I am he who preacheth liberty to the captives: Oh come unto me, stay not, I am the way, the truth, and the life; I am he, and there is none other, I came out from the Father into the world, that it might be reconciled up unto God through me, I am the good shepherd that am now come to gather the outcasts of Israel, and to bring home unto God the lost sheep, that the dispersed of Judah might now return, and the seed of *Abraham* may be brought in to me, in whom the redemption is, even plentious redemption for all that will hear and turne in hither.

Oh

Oh all ye ſcattered of the flock! my voice is to you that have not found reſt to your ſoules, now hearken diligently to heare my voice, and feel my words of life, for now the time is come that the ſeed that hath long lain in the death ſhall heare my voice and they that heare ſhall live and riſe out of the death, and I will give them life.

Oh! come unto me my own, my beloved before the foundation of the world; come, and ſtay not; I have long waited for you; my locks are wet with the drops of the night, and you have even wearied me with waiting for you; long have I knocked at the door of your hearts, calling to repentance, and no man regarded; nor the ſlothfull would not ariſe that I might come in, and take up my abode with, and in my own, and refreſh them with waters of life; but now am I come who am the bridegroom and the biſhop of the ſoul, with my alluring termes.

Come, Oh my friends, ! hearken my beloved, let me not be denyed; open the door of thy hard heart, and let me not ſtand waiting any longer; behold I have honour for all them that follow me, & crowns of life for all will receive me, come unto me, my lambs, I have prepared my ſupper, I have made in this Mountain a feaſt of wines of the Lees, of fat things full of marrow; all things are now ready; Come in unto me, I am the bread of life, I am the hidden Manna, I come to ſave mens lives:

Come all ye that are weary with the burthen of your ſins, I am the Lamb ſlain from the foundation of the world; I come to take away the ſins of the world; I am the root of *Jeſſe*, and the off-ſpring of *David*; I am he that opens and none can ſhut, and ſhuts, and no man opens; I have power to forgive ſins on earth. Come, ceaſe from the evill of your doings, learn of me to do well, & then we will reaſon together, & though thy ſins have been as ſcarlet, they ſhall then be as white as Snow; for I come to finiſh tranſgreſſion and make an end of ſin, and bring in the everlaſting righteouſneſſe of God. Therefore hear, oh ye ſcatered of the flock, that are yet in the miery clay covered over with the thick clouds of your ſins; oh! remain not in filth nor continue no longer with the fleſh-pots in the houſe of bondage, for I am come to condemn ſin in the fleſh, & deſtroy the works of the Devill, that you may find redemption in me, and be waſhed from your filthineſſe, and cleanſed from your ſin.

Wherefore hear all ye that are far from righteouſneſs, behold I have gifts for the rebellious, my hand is ſtreched forth; oh

ye simple ones! come unto me, and learn pure wisdom; &ye fools be of an understanding heart. O why will ye dye, oh ye house of Israel! have I any pleasure at all that the wicked should dye? turn you, turn you, now I do cal, oh ye hard-harted! where fore do you hide your selves from me? & dig deep to hide your councels from me? why do you run alwais astray? Oh what shall I do unto you that I have not don? &yet do you stil go on in the evil of your wais? when wil you once return? Oh *Jeruſ.*! wilt thou not be made clean? When shal it once be? Oh! I have seen your abominations, & am wearied with your sins, &yet you have not regarded; oh! now it is high time to consider thy ways, & return from the evill of thy doings, lest thou be shut out for ever.

And all ye my dear ones that have long waited for me, behold I come quickly, and my reward is with me, saith Christ the Son of God, and I will open to you the hidden Treasures of my father, and make known his will to you; and I will remove off the burden, and circumcise your hearts; behold I come, saith Christ, and I will open the prison-door, & raise the prisoner out of the pit, and bring deliverance to the captive, and refresh the plant of my Fathers planting, and nourish the tender grape which the subtilty hath hurt; and I will bind up the broken, and restore unto the mourners the years of joy and comfort, and I will be unto you a sure foundation, and a present help in time of need; and I will bring back the scattered, and they shall now return, and fear the Lord God of their Fathers in my mountain of holiness, and they shall walk in the way of peace, and in the pathes of righteousness, where the unclean shall not passe over, nor the wild beasts of the field shall not come, but the ransomed of my Father, saith Christ the Son of God.

Therefore hear all ye my brethren, and consider all yee my friends, for I am come who am the sure foundation, & the corner-stone, the Light, the true light of the world, and the life of man, and the everlasting covenant of the father, and power of God, and the wisdome of the Father; by me Kings reigne, and the princes of Israel shall now rule in equity; for behold I am come, even he that you have long waited for, and there is not another; come learn of me, I am meek, I am lowly, I am the light, low in the heart, I am the living Minister, saith Christ, the Son of the Fathers love, and the light of the World; I change not but remain a Priest for ever, a living Minister, a Minister of life within the vail, ministring life unto the spirit in prison.

H S.

The two ſtriving within.

THat which went forth from the life of God, profeſſed the name of God to cover it ſelfe with that, without the life the which profeſſion through the ſecret ſubtilty, did more and more increaſe, which led further off from the ſenſe, of the feeling of the life of God, and when its ſtirred, to judge that which went out from it, then preſently would that which went out, lead forth further to ſeek after, and comprehend in the knowledge and profeſſion of his name, treaſuring up that, in that which went out from his life, and therewith to cover that without the life, and then for a time that was quiet, being got ſo far out from the ſence of the feeling of the ſtrivings of the life, which ſtrivings being got out from, ceaſed for a time to ſtrive being reſiſted with that which abode not in it, whereby it became vailed and covered with a thick cloud by that which ſinned againſt it, the which thereby came to be exalted above it, even above all that is called God, and is of his nature, and increaſing, getting ſtrength, and covering it ſelfe in the earthly wiſdome through the carnall conceivings and profeſſion of God out of the life and the power by which that was grieved, and under that oppreſſed, which under the profeſſion, ſometimes would ſtir againe, and in ſecret judge that which did oppreſſe, and wounding that which grieved it, even ſtriking through it with the dreadfull darts of it's power, making the other ſenſible, that it's judgement was to paſſe over and cut down the head of that which was above it exalted, the which judgement, being loved and turned to, ſo there is a coming againe to the ſenſe of the feeling of the operation of the power which judgeth and ſtriveth againſt that which was got above the power, profeſſing his name, who is the power, but not bearing nor feeling his nature, who being with the power judged, and condemned with the light that comes from the power, yet being not kept to the Croſſe, and his head alwaies under the ſword of the power, in the judgement, his head gets forth againe, the twining head of that which got the profeſſion, but abode not in the power, which head being not bruiſed in it's firſt motion, the body growes up, even the man of ſin, with ſpirituall wickedneſſe in high places, ſhewing it ſelfe as the power, being exalted above

the power,& there ſtands in oppoſition againſt the power, which being judged, confounded, ſcattered, and overturned, with the powerful breakings forth of that, which by it ſuffered under; ſo the true thing preſents it ſelfe to be the leader; which being received and obeyed, it draws the mind in, where is ſtilneſſe and quietneſs, out of that which labours for vanity, into that where the labour ceaſeth, and the reſt is received, and the day come which God hath bleſſed for evermore, where the Lamb is the light, and the ſmall ſtill voyce is heard, and the power of the Word received; the which ſome coming to ſee, through the openings in the light, and yet not in it waiting, through the judgment to be led into the thing it ſelf, ſo that that which ſtood not in the power, ſoon leadeth out the mind in a joy becauſe of the ſight, to cover it ſelf again therewith.

And ſo as that is ſtill followed, which leadeth forth from the power in the ſight, conceiving, or profeſsing of it without it, having not the ſubſtance; So the ſubſtance and the power is more and more degenerated from, in what image or form ſoever it be, and as the form is continued in, the power is denyed; but as the power is minded, and waited for, ſtanding out of the form or image: ſo the other which abode not, but leadeth out of the power of the truth, cometh to be croſt, judged and denied, and ſo not followed, but kept out of, in the light to watch and war againſt it by the light, out of it to be led into that, and it to receive, in which immortality abideth for ever.

And ſo as there is a continuall watching with the light that may be ſeeen, which abides not in it, but is got up above it, working in all deceiveableneſs in the myſtery of iniquity, to cover it ſelf with the profeſsion of truth, but ſtill keep out of it, and alſo that may be ſeen, which ſuffers under all this, and lieth under it, ſo that it cannot be come to, nor come at, by that which is out of it, and ſtands above it, and its vailed and covered, and the narrow entrance to it, is hard to be found, and being found, is ſoon turned out of, and hard to be kept in, by reaſon of the many turnings of the deceivableneſs of that, which is, and is rightly named, the myſtery of iniquity, which worketh in them that obey not the light, which cometh from the truth, in which the power ſtandeth, out of which that went forth which hath not the power, which is to be confounded with the power, that the power without hands may break in

pieces

pieces that made with hands, or the greateſt, talleſt, or moſt glorious image that hath been conceived in the dark mind, and ſet up on high above the humble ſuffering ſeed to be worſhipped, which in the power of the light is reſiſted, with all his wiles, though therein he bringeth Scripture to uphold his kingdome and dominion over the other, which is to reign, to have it bow down to him, and worſhip him, who abode not in the power, which by the power is reſiſted and denyed for ever, and he commanded to ſerve it, and bound and chain'd down with it.

And ſo that which denies & overcomes the other, and is the younger, which is to reign, whom the other is to ſerve, and is humble, low, meek, ſober, wiſe and gentle, harmleſs and innocent, is it that all are to wait to receive and joyn unto; from it power to know, in it to ſtand againſt the other which did it oppreſs, and by ſecret ſubtlety being exalted, doth always endeavour to ſit in the Temple of God, ſhewing it ſelfe as God, being covered with a profeſsion of the truth, which in the truth doth not abide, yet to the truth in words may confeſſe and acknowledg that wch ſaveth from ſin, to be the begotten of God, and may believe and tremble becauſe of it, and be tormented and troubled by it, & yet remain an enemy to the Son, tempting him by many glorious preſentations and gifts, rewards and promiſes, to bow to that, and ſerve that, and be led by that which abideth not in the power, that ſo thereby over the power it might always rule, in the deceivableneſſe of unrighteouſneſſe, ſtill preſenting that which is fair, pleaſant, and deſireable, and ſeeming to make one wiſe; which being received, opens that eye which looks at the things which are ſeen, and darkens that which is to give the knowledg of the power, by which the things that are ſeen were made, wherein many are enſnared, others tempted, and ſome overcome, who are to ſink down to that then overcom, and feel it again in them to riſe to overcom the other, leſt their latter end be worſe then their beginning.

Oh how can the depth of the ground of this myſtery of iniquity be declared; or who can utter forth the innumerable transformings and changings of that which ſtill ſeeketh by all ſubtilty to keep from the obedience, to the life of that power, by which man was made, & from which through diſobedience he was led, by that which ſaid, *Ye ſhall be as gods*, which againſt God

doth,

doth ſtand, in that ground which by him is curſed.

And how can the unſearchable love of the father be uttered with words! *who ſo loved the world* (and his ſeed in it) *that he gave his Son to them that asked not for him*; that by his light may be ſeen the deceiveableneſs of the many workings of the powers of darkneſs in the mind that is darkned; which from the darkneſs to the light is to be turned with the light, in the fear, to watch againſt every appearance and firſt motion of the changeable powers of darkneſſe, which ſometimes appeareth as an Angell of light, againſt whoſe appearance all are to ſtand armed, with the power of him who is the light, and to feel the power of the word, which is as fire, and yet to reſiſt that which the Devil darteth in, which is alſo like unto fire.

And that the tender ſimplicity, after which my ſoul breaths, may not be betrayed by that which ſtill ſeeketh to devour, and keep from the power of the Croſs, and turne aſide from the narrow way of life, in which that all the innocent friends of Chriſt may be kept to follow the leadings of that, which from th eGod of truth, and love, and peace to them have come, by it to be led out of, and from all that, which in the truth doth not abide, and in the power doth not ſtand.

Therefore is this given forth, even from the breathings of my life to the pure witneſs in you all, which the changeableneſs of iniquity doth always ſtand againſt; the which in Gods living power, let all that feel it keep againſt the other to ſtand, and out of all Satans wiles to be preſerved, to the end of all that which hath an end, that then when time ſhall be no more, you may reſt, and abide with, and in him that is the truth, whom the Devil hath nothing in, to receive the bleſſings of the father, and the tender mercies of the moſt high, to refreſh you, and overcome you with the power of his love, that it to you all may be the bond of everlaſting peace, in which with all the humble and faithfull am I bound up, and in it with them for evermore do reſt.

Writing the name of my fleſh,

H. Smith.

Concerning

Concerning that which overcomes and prevails with God.

Jacob is the ſecond birth, whom God loveth, the noble ſeed, who like a Prince wreſtles for the everlaſting bleſsing, he prevaileth, and hath power with God and with men, who was and is beloved for ever; he was of God beloved and bleſſed, & called by another name after he wreſtled and prevailed, and had power with God, and with men [mark] he had a new name given after he prevailed, and had power, as it is written, *He that overcometh ſhall eat of the hidden Manna, and have a white ſtone, and in it a new name written, which no man knoweth ſaving he that receiveth it*, Rev. 2. 17. [Mark] a new name in a white ſtone, Chriſt the light, the corner-ſtone, a new name in the light of life, in the white ſtone, pure and precious, the elect, the ſure foundation, the foundation laid in *Sion*, the Law ſhall go forth of *Sion*, the Law is written in the fleſhly tables of the heart. *I will write my Law in their hearts* ſaith God, from whence it ſhall go forth; The law is light, and the commandement. *The law ſhall go forth of Sion, and the word of the Lord from Jeruſalem Behold I lay in Sion for a foundation a ſtone, a tryed ſtone, a precious corner-ſtone, he that believeth on him ſhall not be confounded.* He that believeth makes not haſt, but he that believeth not, is to be confounded, he makes haſt; he wils, he runs; not he that wills, nor runs, but he that waits upon God for mercy, he believeth, he makes not haſt, he waits, he wreſtles with God for the bleſsing, he prevaileth. *Jacob* the plain ſimple man, the ſeed of *Abraham*, that dwelt in his tent, he gets the bleſsing of God that waits upon him, that wreſtles with him like a Prince; he prevaileth and hath power with God, and with men; he hath a new name in a white ſtone, who overcometh, whoſe light is like a ſtone moſt precious, clear as chryſtal. He that overcomes ſhall be cloathed with white rayment, white as the light, *Jacob* the ſecond birth, he knoweth the dreadful place, the houſe of God, and the gate of heaven, he paſſeth over *Jordan*, and after become two bands; his ſeed is bleſſed of God, who prevaileth and overcometh; the ſecond birth, born of the ſpirit, him God loveth; but *Eſau* have I hated, the firſt birth born of the fleſh, the cunning hunter, a man

of

of the field, wandering in the field, in the wilderneſſe, in the darkneſſe abroad, hunting for veniſon (mark) for food, for meat that periſheth, the wild man abroad hunting, he loſeth the bleſſing. Hearken all profeſſors of the Scriptures, who know not the wilde Aſſes colt tyed to the vine, the Covenant of God, the life of God, and the power of God you are out of, and ſtrangers to; Here is the ſtate of the fooliſh virgins, the fooliſh woman is clamourous, her feet abide not in her houſe; but ſhe that tarryeth at home divideth the ſpoyl, ſhe ſweepeth the houſe, and ſeeketh diligently for the piece of money which was loſt. The Lords money was hid in the darkneſs, which hath his image, which is found in the houſe, by the light, he lighteth the candle, and diligently ſearcheth: The ſpirit of man is the candle of the Lord (which in the houſe is lighted) ſearching all the inward parts of the belly, *Prov* 20. 27. The Lord will ſearch *Jeruſalem* with candles; *I the Lord ſearch the heart and try the reines*; how are the hidden things of *Eſau* ſearched out? (mark) of *Eſau* the firſt birth, of the fleſh, the cunning hunter, a man of the field, in the darknes; the dark places of the earth are full of cruelty; he is born there, the firſt birth *Eſau*, *Cain* the firſt birth, the murtherer, the envious one, in the darkneſs conceived, after the fleſh born, the perſecuter and murtherer of the ſecond birth born after the ſpirit, beloved of God, whoſe offering of him is accepted; but the offering of the firſt birth is not accepted (ſin lyeth at the door) which ſeparateth, he is to be baniſhed and driven from the preſence of God, before whoſe door ſin lyeth, and is the vagabond and fugitive on the Earth. Hear this ye blinde perſecutors and profeſſors; your envy, deceit, and your hunting in the ſubtilty, in the ravening and devouring nature, ſhutteth you out: And except ye be born again, you ſhall never inherit the kingdom of the Lord God of eternal life and love, *wherein dwelleth righteouſneſs and peace for ever and ever.*

W. B.

THE END.